THE BRAZEN SERPENT:

OR,

the Copie of a SERMON Preached at PAVLS *Croſſe*, Decemb. 31. 1620.

BY

IOHN ANDREVVES, *Prieſt and* Preacher of the VVORD of GOD at Saint *Iames* Clerkenwell in MIDDLESEX.

Martial. lib. 13. Ep. 2.

Ne perdas operam. Qui ſe mirantur *in illos*
Virus habe; *Nos* Hæc *nouimus eſſe* Nihil.



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BIBLIOTHECA · BODLEIANA ·

TO THE

RIGHT HONOVRABLE IOHN, EARLE OF *Houldernesſe*, Viſcount *Haddington*, and Baron of *Kingſtone* vpon Thames, &c. *My ſingular good* LORD and PATRONE.

Right Hon: *and my very good* LORD:

SInce I firſt vnderſtood, that it pleaſed GOD, *of his gracious mercy*, to make choice of *your right hand*, to be the *happy Inſtrument*, by which *Hee* thought it meete to make this *Kingdome of* Great BRITAINE

happy,

happy, in reſcuing the life of His *Anointed*, *Our Gracious and dread Soueraigne*, from the *Malignant Sword* of bloud-thirſty conſpirators; I did euer magnifie the name of the Lord *for you*. For not *J* only; But *all* the Inhabitants of this Kingdome (*at leaſt, So many as loue the peace of Hieruſalem, and pray for the proſperitie of Sion*) are bound to honour you, and to praiſe God for you. Seeing that by *your meanes* (in preſeruing *our Soueraigne* from the Sword of the Treacherous) *he* preſerued, for *vs*, the matchleſſe perfections of *many* Princes *in one*. For *in him* we enioy an *Auguſtus*, a *Commodus*, a *Probus*, a *Pius*, a *Conſtan-*

tinus,

tinus, and a *Salomon*, a King of *Peace*: (*without which*, neither *Religion*, nor *Piety*, nor *Probity*, nor *Commoditie*, nor *Maieſty* can haue their *perfect luſtre*.) For, *his Maieſty* is not only, Εἰρηνι-κὸς, peaceable in *himſelfe*; but, Εἰ-ρηνοφόρος, a Peace-bringer *to vs* in this Land; and Εἰρηνοποιητικὸς, a Peace-maker among *Forraine Nations* round about: and for this cauſe, highly honoured and deuoutly prayed for, by all ſorts of People, euen beyond the Seas; as being *One*, whom they hope God hath ordained to be a *principall meanes to heale the freſh-bleeding wounds*, and to ſtaunch the *Bloudy-iſſue* of Chriſtendome. So that all *Chri-*

ſtendome, for his Maieſties preſeruation, ***next vnder God***, ſtandeth bound vnto you. My Lord (I am a *plaine-breſted* man: Hee that knoweth me, knowes *I cannot* flatter) *This*, with many other *expreſsions of goodneſſe*, was that which did firſt *not* inuite, but *enforce* me to loue and honour you. I may *bow* to your *Greatneſſe*; but it is your *Goodneſſe* that claimes from me all *loue* and vnfained *honour* towards you: And *heerein I* doe *but imitate* your Lordſhip; *who* had rather weare the ſtyle of a *Good man* and an *Honeſt* Lord, then of a *Rich* man and a *Great* Lord. And *you heerein* do imitate the *Lord* of all *Lords*, who, albeit

beit he be *Deus Optimus, Maximus*: of *All* thats *good*, the *beſt*; and of *all* thats *great*, the *greateſt*: yet, notwithſtanding, as *Pliny* ſaith, He is *prius optimus quam maximus*. Hee prefers his *goodneſſe* before his *greatneſſe*. Wherefore (howbeit

Plinius in Panegyrico Traian: dict.

Tantò ſim peßimus omnium propheta,
Quantò Tu optimus omnium Patronus)

I preſumed to preſent *theſe worthleſſe Papers* to your Lordſhip, truſting only vpon your *Goodneſſe* for a *liberall Acceptance*. For (vnleſſe the *wiſer Sages* haue deceiued me,) *Bounty and Liberalitie conſiſt not only in Giuing, but alſo in a cheerfull and gracious Accepting and receiuing of a Preſent*. The ſlenderer the

 Preſent,

Preſent, & the meaner the *Giuer* is, the more doth it *commend* and *increaſe* the *Liberalitie* of the *Noble Receiuer*. For to *Princes and great Potentates*, we doe not *ſo much* giue the *Thing it ſelfe* which we doe *preſent* vnto them ; as *in It*, wee doe make *tender* of our *very Hearts*, our *Loue*, *Dutie*, *Honour* and *deareſt Regards*. All theſe *I heere preſent* to your *Goodneſſe*, and (not doubting of *your Noble acceptance*) commend you to the *goodneſſe of Him* that hath *honoured* you on *Earth*, and will *glorifie* you in *Heauen* :

Your Honours poore Beadeſ-man
and vnworthy Chaplaine,

IOHN ANDREVVES.

To the Reader.

R*Eader* (*whether courteous or vncourteous,* I know not; *I am ſure, I care not: For, in this matter,* I *am* Iohn *indifferent.*) *As I came, of late to the Croſſe, as a* Beare to the Stake; *ſo, now* I *come to the Preſſe*, (*as a* Theefe to the Gallowes) *ſore againſt my mind. Which I write to* premoniſh *thee, leſt thou ſhouldeſt* miſtake *one for* another. *For* another *there is, who writes* both his Names *as I doe; and hath publiſhed* diuers Bookes, *as* Petitions, Subpœna's, *Chriſt*-Croſſes, &c. *Now becauſe I would be loth to* defraud *him of any* Right *or* Honour, *which may* duly *belong vnto him; or that* He *ſhould ſhare* with me *in my ſhame; I doe* heereby *certifie thee, that* I *am not the* Man: *For* I *neuer ſaw the* Kingdome of Ireland *in all my life, but in Bookes; nor the* County of Wilts, *but in the worthy Worke of the learned, iudicious and famous Antiquary*, Mr. Clarencieux. *And for my part, howſoeuer I be the* meaneſt *among the many thouſands that are called to the* Sacred Prieſthood; *yet* I *may* truly proteſt, *that I neuer played the* Circumforanean Theologaſter: Iſtos enim Circulatores,

res, qui Sacram Philoſophiam *honeſtiùs* neglexiſſent, quàm vendunt, ſemper exoſos habui. *And for mine Owne part*, I was neuer in Print before: *Neither was it either* in my purpoſe, *or* in my deſire *to come abroad to the World in Print* at this time. *The importunate requeſts of my friends could neuer haue preſſed me* to the Preſſe, *if* I *had knowne which way to* ſuppreſſe *certaine baſtard and* illegitimate Copies *of this ſilly Sermon*, *which* wandred *vp & down the Town, like* vagrants; *and were* taken Begging, here, *for a Crown; and* there *for an Angel, &c. It was my deſire, that* they *ſhould haue been* had *to the* Houſe *of* Correction; *and* (*after due* puniſhment) *ſent* back *to the* place *where they were* born, *or, rather*, misbegotten. *But the* multitude *of them was ſo numerous, that* Iuſtice (without inconueniience) *could* not *be* done *vpon them. Therefore, to vindicate my ſelfe from the* imputation *of* glorious Barbariſme, *and moſt lame and vnioynted* Nonſence; I *knew no better courſe, then by making* the Genüine Copy *of that, which I* then deliuered, *publique to the World*. Such as it is, *thou haſt it; accept it, euen as thou canſt finde in thine Heart.* I *grant, I haue not* interlarded *it with any exotique Elegancies, nor* conclouted *the* Margent *with many* Quotations; *becauſe* I *found it ſomewhat* cumberſome *to the* Compoſitors. *For the Style, I confeſſe, it is plain and incurious* (*euen* like my Speach & Garments.) *For it was my ſtudy, euer, t obe rather* inter Zenonis *φιλολόγυς*, *quàm* *λογοφίλυς*. *And to ſay the Truth, as I neuer had any* facilitie *in teaching Periods*

to

to daunce Friskin, *and ſuch-like curioſities; So did I neuer take any* felicitie *in it: For I was perſwaded, that ſuch* laborioſæ nugæ *were better* neglected *then ambitiouſly* affected; *If for no other regard, yet for this: That they do* Emaſculate the Senſe. *Knowing* it *therefore to be ſuch* an homely *piece, and ſo far* out *of the* Faſhion, *I could not expect any applauſe by it: nay, I defie him that can thinke* more contemptibly *of it, then* I doe:

Falſus honor juvat, & mendax infamia Terret,
Quem? niſi Mendoſum & Mendacem. *Horat.*

For as there be many great Names, *to whom I doe, with all reuerence,* riſe vp; *acknowledging that nothing which can fall* from me, *can be worthy* their eye: *So for* vulgar and halfe-coddled Iudgements (*whether of* Patricians *or* Plebeians) *The* VVorld *knowes, that*

Pro Captu Lectoris habent ſua Fata Libelli. *Martial.*

As it *is, If it doe* any good *to any* one; *it is* that *which I heartily* wiſh, *but* dare not Hope *for. For* (*as the* Times *are*) How *may* I *hope for any* Good *from a* Sermon, *when* euen Ballads (*which are in* farre more reſpect *amongſt the* Many) *can doe* no good *vpon them? If it doe Good* to none, *it doth but* ſhare *with* others *of farre better worth, in the* ſame Fortunes. *Yet*, Come the worſt that can; *I am ſure, That after* it *hath burdened the* Stationers Stall *the* 12. *part of the date of an* Almanack, *it may ſerue well enough for* waſte Paper; *which is the* common Deſtinie *that hangs ouer the* Moſt writings of this Kind. *So I take my leaue,* May 25. 1621.

IO: ANDREVVES, *Presbyter.*

THE BRAZEN SERPENT.

IOHN 3. 14.

As MOSES *lift vp the Serpent in the Wilderneſſe ; ſo muſt the Sonne of Man be lift vp.*

AT the hearing of a *Serpent*, ſome, it may be, will preſently begin to feare *ſtinging* : but I may ſpeake vnto them in the Angels Preface, *Luk.*2.10. *Nolite timere ; Bee not afraid :* For though I bring you heere a *Serpent in ſhape*; yet this Serpent is

without *a ſting*. And let it not ſeem ſtrãge to you, that for *a New-yeeres gift*, I ſhould offer to ſo honourable an aſſembly ſuch an *ominous preſent*, as a Serpent: For beſides, that the Serpent *caſt into a circular figure* (holding his Tayle in his mouth) hath of old bin made an [a] *Hieroglyphique*, and myſticall repreſentation of the reuolution of the yeere, and of the meeting of the *end* of the *old* yeere, with the *beginning* of the *New*: becauſe [b]

——*In ſe, ſua per veſtigia voluitur Annus*; whereupon it is called ἐνιαυτός. Beſides, this I ſay, [c] *Suetonius* tels me that the great Emperour *Tiberius* had a Serpent, *inter oblectamenta*, among his choyceſt *delicacies*, and would feede it at the Table with his *owne hand*; taking great pleaſure in ſporting himſelfe with it. If *it* found ſuch fauour with ſo great a Monarch; I finde no reaſon why *this Serpent* may not receiue as good entertainment *from You*; marry, that Serpent of *Tiberius* had *no ſting* in *it*, to hurt withall: *No more hath this*; wherefore let none be afraid of *it*:

for

a *Pierius.*

b *Virgil. Georgic.*

c *Sueton. in Tiberio c.72.*

for I will enter ſecuritie for *it*, that it intendeth not *to ſting* any one ; either *Churchman*, or *Courtier*, or *Lawyer*, or *Citizen*. Neither doe I thinke it hath *any neede* to ſting any: for, I make no doubt, but their *Conſciences* haue beene *prickt and ſtung ſufficiently*, by thoſe of *my Brethren* which haue ſtood [d] *in this place* before me. And I pray God, that their ſtingings haue not proued to many, like *Cleopatra's Aſpes*; which ſo benummed and ſtupified her Senſes, that ſhee ſlumbred her ſelfe to death, inſenſibly. If any heere haue been thus *ſtung into a benummedneſſe of Conſcience*: I could wiſh, for their ſakes, that I had the vertue of the *Pſylli* or *Marſi* [e]; that ſo I might ſuck out the ſting or poiſon from their ſoules, and make them ſound againe. If any wonder, why we being now *within the Octaues of the Natiuitie*, I ſelected not a Text fit for the *Time*; may it pleaſe him to grant me pardon in this: for the *Time is not very fit* for my vnſound and crazy conſtitution of body: and howbeit, perhaps, I might with as

[d] At the Croſſe.

[e] *Suetonius in Auguſto cap. 17. Cleopatræ, quam ſeruatam Triumpho maximè cupiebat, etiam Pſyllos admouit.*

much *eaſe* to my ſelfe,and as little *profit* to the Audience, haue diſcourſed vpon a *Chriſtmas Text*, as vpon *this*: yet I feared that your eares had euen ſurfeted already vpon the *Hearing of the Birth of a Sauiour*; and I knew, by experience, that the Children of this Age haue *Athenian* eares, deſirous of *nouelties* ; *Itching after new things, Acts* 17.21. Wherefore I thought it would be *more acceptable* to treate of *any other* kinde of Argument *ad euitandam nauſeam.* Beſides, because I ſaw the *ſupinity and carleſneſſe* of the people of theſe times to be like vnto that of the Iewes. *Qui, modò audiant, quo audiant modò, ſuſque dequè habent* : which, ſo they heare *ſomewhat*, it mattereth not *greatly*, *what* it bee, nor after *what manner* they heare it. Therfore I put a reſolution vpon me, to imitate the *Græcians* : Which,as *Scaliger* ſaies, *modò dicant, quo dicant modo, nil penſi habent* ; So they ſay *ſomewhat*, after *what manner* they vtter it, they doe not *greatly* ſtand *vpon.* So that it may be a worke of *Supererrogation in me, a man panged with of-*

*Eze.*33.32.
*Ier.*6.29.
*Eſa.*49.4.

ten

ten conuulſions in body, and intangled in a multitude of vnneceſſary and impertinent buſineſſes at home, if I ſhall *blunder* out *any tolerable dudgeon Diuinitie* out of theſe words read vnto you: *As* Moſes *lift vp the Serpent in the Wilderneſſe.*

Which paſſage of Scripture, is a *compariſon* betwixt the *Brazen Serpent* and *our Sauiour Chriſt*, who ſtileth himſelfe heere, *the Sonne of Man. Chriſt* is *the Subſtance and Body* ſignified by that *Serpent*. The *Serpent* is the *figure* and *ſhadow* of *Chriſt.*

The parts of it are two, a	*Sicut.*	a	*Type,*	or	*Figura,*
			&		*&*
	Sic.		*Antitype.*		*Figuratũ.*

The *Figure* or *Type*, is the *Serpent* lift vp by *Moſes* in the Wilderneſſe (at *Phunon* the ſix and thirtieth *Manſion.*) The *Antitype* or thing figured, is *Chriſt hanged* on the Croſſe.

In the firſt wee may conſider a	*Hiſtory.*	*Moſes lift vp, &c.*	or	*Factũ figurans.*
				&
	Myſtery.	καθὼς.		*Facti figuratũ.*

The *Hiſtory* is laid down in *Numbers* 21. from the *fourth* verſe, to the end of the

ninth: which place I do referre the *Reader* vnto. Theſe words are a *Commentarie* of the firſt part of my Text.

In which ſtory, to the end that we may the *better conceiue* the *meaning* of my Text, I ſhall obſerue vnto you *theſe foure things.* Firſt, The *ſinne* of the Iſraelites. Secondly, The *puniſhment* inflicted vpon them for that ſinne. Thirdly, *Their ſorrow and repentance* vpon that puniſhment. Fourthly, *The remedy which God gaue* them vpon their repentance. I will but touch vpon theſe *foure* very briefely, and ſo come to that which is *more* principally intended.

1. Their ſinne was *murmuring againſt* God and Moſes, *verſe* 4. 2. Their puniſhment was *ſtinging to death by fiery Serpents, verſe* 6. 3. Their Repentance was in *Peccauimus*; *We haue ſinued* in ſpeaking againſt God and thee, *verſe* 7. 4. Their Remedy was a *Serpent of Braſſe* ſet vp for a Signe, *verſe* 9.

Firſt, The People of Iſrael being ouerwearied with long trauaile and tedious iournies betwixt *Ægypt* and *Canaan*, thorow

row the wild Wilderneſſe of *Arabia the ſtonie*, fell into impatiency, and complained againſt God and his ſeruant *Moſes*; as if *God* had dealt *cruelly* with them: as if *Moſes maliciouſly* and *cunningly* had drawne them forth of *Ægypt*, from a ſweet contented ſtate of life, *with a purpoſe* to plunge them into a *depth* of miſery and diſtreſſe. Wherefore the people forgetting their no leſſe gracious, then maruailous deliuerance from the tyrannie and thraldome of Ægypt, (which was no leſſe *grieuous* to be borne *then death* it ſelfe) doth now *vpbraid the Lord* & *Moſes* their gouernour with it; miſconſtruing the *Bleſſings of God*, and accounting the greateſt *happineſſe* that euer Nation receiued, to be their greateſt *curſe* and *malediction*: and *not* only ſo; but they grew ſo *queazy-ſtomackt*, that they diſdained *Manna* the *food of Angels*; which God, *moſt miraculouſly*, ſhowred down from heauen vpon them: for ſo they ſay in plain terms, *Nu.* 21.6. *Our ſoule loatheth this light Bread.* Which, notwithſtanding, *at the firſt*, they deſired moſt

earneſtly, and receiued moſt ioyfully, *Exod.*16. Such was the inconſtancy and ingratitude of that people; euer whining, euer complaining, neuer contented.

And *in them*, as in a glaſſe, we may behold *our ſelues*, euen to the life. When the *light* of the Goſpell of Chriſt (which, for long time, had beene beclowded with fogs of ſuperſtition, and darke myſts of error and ignorance) began firſt to *dawne* to vs in this Land; with what generall *joy of heart* was the *bleſsing* welcōmed? euery mans mouth was *filled with praiſe* and thankefulneſſe to God for it; no leſſe, then if they had beene deliuered from the *Ægyptian ſeruitude*; nay, from the *Gulph of Hell*. But ſee the vngratefull mutability and graceleſſe inconſtancie of *the many* among vs, (who can neuer conſtantly affect any thing that is truely Good;) *Many* now adaies either *fainting vnder the Croſſe*, or growne *wanton* with too much *happineſſe* and *proſperitie*, doe barke againſt *Heauen*, and complaine *becauſe* they are *freed* from Romiſh tyranny: inſomuch

ſomuch that they *open their mouthes* againſt *God*, and his *Goſpell*, his *Meſſengers* and *Miniſters* ; as if *they* were the *Originals* of all the *euils* and *curſes* that euer happened to this Land. They diſdaine and lothe the *Bread of life*, the *true Manna*, the Goſpell of God; it is but *light meate* to them ; they cannot *relliſh it*. The *Garlike* and *Onions of Ægypt*, any fabulous tale out of the *Leaden Legend*, hath better taſte *with them*, and *edifies* more to ſaluation. *Lord* Ieſus, *lay not this ſinne to their charge ; for they know not what they doe.* So much, briefely, for the fault which prouoked their *puniſhment*.

Secondly, Now follows their *puniſhment*, ver. 6. *Wherefore the Lord ſent fierie Serpents among the people*, ſo *that many of the people of Iſrael died.* See how iuſt, how fitting and proportionable the puniſhment is to the ſinne. As the ſinne increaſed *by little and little*, and ſpred it ſelfe like the poiſon of Serpents, flaming vp *more and more*, till it came to the *higheſt* ; euen an *high contempt* againſt God himſelfe : So

the puniſhment by the ſtinging of thoſe fiery Serpents crept, and *ſpred it ſelfe by little and little* : Then (the burning heate of their ſting increaſing their thirſt) it augmented, till at laſt, with a *peſtilentiall flame* it deuoured and conſumed the tranſgreſſors. For as the People, like to Serpents, *ſharpened* their tongues, ſpitting out their poiſon and venom againſt God and *Moſes* ; So God ſent Serpents that diſgorged their deadly poiſon vpon them, that like might be puniſhed with like; *Pœnâ talionis*. For God in wiſedome doth ſo temper his puniſhments to the offence, that alwaies there appeares ſome proportion betweene the ſinne and the puniſhment. Not that any puniſhment in this world is able to ſatisfie *fully* for any ſinne, whereby *the infinite Maieſtie of God* is offended : but that the Temporall puniſhment, heere, may be (as it were) an *earneſt* of eternall puniſhment otherwhere.

Thirdly, Vpon their puniſhment (in the third place) followeth their *Repentance*,

tance, ver. 7. *Therefore the people came to* Moſes, *and ſaid, We haue ſinned : becauſe we haue ſpoken againſt the Lord and Thee: pray to the Lord that he will take theſe Serpents from vs, &c.*

As plagues and puniſhments doe put men in minde of their ſinnes : ſo *ſinne,* and the *ſmart for ſinne,* led them to Repentance. For as God doth receiue to mercy ſuch as are vnfainedly penitent and *heart-rent* for their tranſgreſſions; ſo impenitent and obſtinate offenders he reſerueth for his iudgement of horrible vengeance in another World. I leaue this, becauſe I haſten to the remedy which God gaue them vpon their Repentance.

Fourthly, verſe 8, 9. *The Lord ſaid to* Moſes, *Make thee a fiery Serpent, and ſet it vp on a pole for a ſigne, that as many as are bitten and ſtung, may looke vp on it, and liue. So* Moſes *made a Serpent of Braſſe, and ſet it vp for a ſigne; and when a Serpent had ſtung or bitten any, he looked vp to the brazen Serpent, and liued.*

So many as *looked vp* to the brazen

 Serpent,

Serpent,*recouered*;but ſuch as did *not looke vp* to it,*died.* But as it is moſt wiſely and truely ſpoken by the Wiſeman, *Sap.* 16.7. *He that turned towards it, was not healed by the thing he ſaw* (*id eſt*, by the Braſſe piece vpon the pole) *but by thee, ô Sauiour of all.* For this we muſt lay down as an vnmoueable ground : That the Brazen Serpent, being *a thing without life, or motion, or ſence* in it ſelfe;had not *in it ſelfe,of it own nature,* any power or vertue(by being only looke vpon) to *cure actually*, and really to conuay health to ſuch as were ſtung to death by fiery Serpents ; but all *the power* of healing was in the *Ordinance of God.* God had *ordained and promiſed*, that whoſoeuer (being Serpent-ſtung) ſhould *looke vp to it*, ſhould be healed : Therefore ſuch as *beleeued* that God *would be as good as his word*, and keepe his promiſe inuiolable, *they* did looke vp to it, and *were healed. Others*, that *beleeued not* the truth of Gods word, nor ſtedfaſtneſſe of his promiſe, but diſtruſted him,and *gaue no credit vnto him*, they did *not looke vp* to it ; and therefore

fore were not healed, but dyed of the ſting.

This is to teach vs, that *a thing* which is once commanded, and *ordained by God* to ſuch and ſuch an end and vſe, muſt not be valued and prized by the *outward ſhew it hath*, which preſenteth it ſelfe to our outward ſenſes: but *it muſt be eſtimated by the Decree of Gods will*, who, *by his ſingular wiſedome*, hath ordained and appointed things to our vſe, as he *beſt knew* was moſt *expedient for vs.* Our dutie it is *to do* that which he bids and inioynes vs; and to reſt *perſwaded*, that what hee *commands*, he doth *will*, and what he *promiſeth*, he will moſt aſſuredly *performe.*

The *Cauſes* why all promiſes of men are not alwaies kept, I haue obſerued to be *commonly two*, (viz:) either want of *power* and *ability* to performe: or *want of will* to bee as good as their word: neither of which can be ſaid of Chriſt. For he is *God omnipotent*, potent and able to doe whatſoeuer hee promiſeth; And he is *Optimus*, of a good and gracious diſpoſi-

tion, *willing* to performe whatſoeuer hee *promiſeth*. So that, as I told you, though the Brazen Serpent, *conſidered in it ſelfe*, be but a very *weake* and *vnlikely meanes* to heale ſuch as were ſtung to death by fiery Serpents; yet becauſe *God did ordaine* it to that end and purpoſe (as a *Morall Inſtrument*) to conuay health to all ſuch as did *looke towards it*: (Hee being able to doe *what he will*, by what meanes, how *weake ſoeuer* it pleaſeth him to make choice of) therefore whoſoeuer looked towards it, was *actually healed*.

Conſider the like to *this*, in the *Curſed water*, drunke by the *ſuſpected Wife*, *Num.* 5.27,28. If ſhee were *guilty* of breach of wedlock; the water, being drunk, cauſed her *thigh to rot*, and her *belly to ſwell*: if not *guilty*: ſhe, vpon the drinking thereof, *conceiued with child*. I demand then, Whence had the water *power* to diſtinguiſh betwixt a *chaſt*, and an *vnchaſt Wife*? how chance it did not rot the thigh of the woman that was *not guilty*, as well as of the other? The *ſimpleſt* may perceiue, it did

did not *theſe things* by any vertue or power it had *in it ſelfe* : but becauſe God *had ordained* and *appointed it ſo*, that it being *thus* vſed, ſhould produce *ſuch* effects.

And this will giue ſome *light* vnto vs in the matter of the Sacrament, ſo much controuerted betwixt vs and the Church of Rome: from whom, as in diuers other points of *Religion*; ſo alſo in *this*, wee ſuffer ſlander. They would faine beare the World in hand, that we make the Sacraments of Chriſt but *bare emptie ſignes of certaine graces*, and *no more*. But heerein *they doe vs great wrong*; For howbeit we ſay *truely*, that they are *Signes*: yet not *bare ſignes*, but [f] *morall inſtruments and meanes*, by which God doth confer thoſe graces *really and truly* on vs, which *thoſe ſignes* doe repreſent. So ſaith the Catechiſme of our Church. What doeſt thou meane by *this word, Sacrament*? Anſ. *I meane an outward and viſible ſigne of an inward and Spirituall grace, giuen vnto vs; ordained by Chriſt himſelfe, as a meanes* (or Inſtrument) *whereby wee receiue the ſame*

[f] *Confeſſio Anglicana, articulo de Baptiſmo.*

ſame (Grace,) *and a pledge to aſſure vs thereof.*

Indeed, a man would thinke, that a *little Bread* and *Wine* conſecrated with ſolemne benediction, were but *poore* and *feeble meanes* to conuay vnto vs the *Body* and *Blood*, and *Godhead* of Gods eternall Sonne, together with *all his* benefits purchaſed for vs, (as namely, *to free vs from the wrath of God*; *from the endleſſe torments of Hell*; *from the curſe of the Law*; *to cloath vs with the righteouſneſſe of Chriſt*, and *to conuay vnto vs a ſure & firme title to the Kingdome of Heauen and euerlaſting life*) one would thinke *this* were *impoſſible* to be performed by a *morſell* of *Conſecrated Bread*, and a *ſup* of *hallowed Wine*. And ſo it is, if wee conſider the *things* as they are in *their owne nature*. But if we weigh with our ſelues, that Chriſt himſelfe, *being God omnipotent*, hath *ordained* and appointed them to *this* end; that we, *by them*, ſhall receiue ſuch *Benefits*, and hath *faithfully promiſed*, that He, *by them*, as by a *morall inſtrument*, will beſtow ſuch vnconceiue-

conceiueable graces vpon vs : though thoſe Graces be not *Naturally* contained *in the Symboles* and outward Elements of Bread and Wine themſelues. It remaineth, that we doe but *fit and prepare* our ſelues to receiue them, and ſo to *beleeue vndoubtedly*, that he *is* and *will be as good as his word* in beſtowing *all them* vpon vs, at the very inſtant that we receiue the Bread and Wine into our bodies. As whoſoeuer was *fitted for it*; and as God had commanded, did *but looke vp* to the Serpent, did immediatly recouer his *bodily* health ; Not becauſe a *piece of molten Braſſe* had that power in it ſelfe to giue *life* (hauing *none in it ſelfe*) but becauſe *God* had *ordained it to that end* ; and did *really* performe what he did *promiſe*. Let me *torment your patience* a while longer vpon this point.

I haue often compared thoſe *Holy myſteries* to a *Leaſe* : which is a *morall Inſtrument*. A Gentleman makes, ſeales, deliuers a *Leaſe* to a *Tenant*, of a *Farme*, containing two or three hundred Acres of

Land, lying, butting and bordering *thus* and *thus* ; vpon *condition* that the *Tenant* ſhall pay him *ſo much Rent.* The Tenant receiues the Leaſe, and hauing it in his hand, ſhews it to his Friend, and tels him, *that he hath there two hundred pounds a yeere, three hundred Acres of Land.*

The *Parchment* and *Inke* and *Waxe* of the Leaſe haue not the very *Acres* of *Ground*, nor *Trees*, nor *Houſes* growing *in them* ; and yet *by that Parchment* or Leaſe, the Tenant will *poſſeſſe ſo much.* I demand then, how commeth it to paſſe that this *piece of Parchment*, and theſe *drops of Inke* (*This Leaſe*) hath *power* to conuay ſo much *ground* (*Really and actually*) to *mee*, to a *Tenant?* It hath no ground *growing within it* ; whence then hath it power to *giue it to me?* The anſwer is ; that the *Power* it hath to performe this, commeth not from the *Waxe, Inke* and *Parchment*, but from the *legall Power and Authoritie* of the *Law-maker* ; who did *decree* and *ordaine*, that a *Deed*, conceiued *in ſuch and ſuch forme* of words, ſhould *be effectuall*

and

and *powerfull*, to giue to a Tenant *reall* poſ-ſeſſion of ſuch Lands and Houſes.

So it is in the *Sacrament*, euen as in an Indenture; B*y it*, Chriſt doth giue vs his *very Body and Blood*, his *Merits* & his *righteouſneſſe*; *By it* he *paſſeth ouer* to vs a *Deed* of all the Ioyes of Heauen; he *ſeales* vnto vs a *pardon* of all our ſinnes, and of all the *puniſhments* belonging vnto them: Mary, on *this Condition*; that we doe *truly* pay to him his *Rent*: viz. *True Repentance of all our ſinnes*; *True Charitie with our Neighbours*; *True Faith in his Blood*, and *a New ſincere Obedience to Gods Commandements*. When we receiue *this*, wee ſay, *This is the Body and Blood of Chriſt*: *heere* haue *I Remiſsion* of all my ſinnes, and the *Kingdome* of Heauen *paſſed ouer vnto me*. Yet *that bit* of bread hath *not* the *Kingdom* of Heauen *contained in it*, nor the *Body* of Chriſt *growing in it*, or conuerted *into it*; neither hath the *Wine* the *Blood* of Chriſt *within it*: and yet, *by That Bread and Wine*, the worthy *Receiuer* doth *really and truly* receiue *whole Chriſt*,

with all his Graces and benefits mentioned. Whence haue they *this Power?* In their *own Nature* they haue it not. Whence then can they conuay *All this* to me? *I Anſwer*, The *power* which they haue, comes frow the *Law-giuer* (Ieſus Chriſt,) who *decreed*, inſtituted and *ordained*, that *Thoſe Elements of Bread and Wine* (receiued on *theſe conditions*) ſhould bee powerfull and effectuall to deriue vnto me ſuch and ſuch Graces.

So that, as the Land groweth not *in* the *Leaſe*, yet I doe *actually poſſeſſe* and *inioy it* with all appurtenances *by the Leaſe* (as by a *Meanes* and *Inſtrument* ordained to eſtate me in it:) So the Body and Blood of Chriſt Ieſus are not *within* the Conſecrated Bread and Wine; and yet *by them* (as by a *Means or Morall Inſtrument*) *ordained and appointed by God to confer ſuch Graces vpon me*, I doe take as *True* and *reall* poſſeſſion of Chriſt and all his merits, as any *Tenant* hath true and firme poſſeſſion of his Lands. I hope that I am rightly vnderſtood, and that the ſimpleſt doe fully

perceiue

perceiue how *groſſely* the *Church of England is belyed*; when *they* giue out that we make the Sacraments no more but naked and empty ſignes. So much for the fact or Hiſtory.

I come now to the Myſterie, or to the figure of the fact: in καθὼς, in *Sicut*; together with which, yẽ muſt be intreated to take the *Sic* alſo: The *Anti-type* with the *Type*, for they relate one to another, and cannot well be conſidered apart.

What then was *pointed at* and figured by this *Brazen Serpent*? For, there is no queſtion but God could haue reſtored *health*, by a *thouſand* other meanes beſides *this*. Wherefore ſome *great Myſterie* was fore-ſignified; in that his Wiſedome (*who knoweth all things beſt*) made choice of *this*, of the Brazen Serpent, rather then of *any* elſe. For our *Sauiour Chriſt* all along this Chapter, had to *doe* with *Nicodemus*, who was a *Phariſee*, a *great Doctour in Iſrael*, Ioh. 3. 10. and conſequently, *well ſeene* in the *Lawes of Moſes*; and therefore, hauing before told him of his *Godhead*, verſe

13. *heere* hee comes to ſhew what his *Manhood* was to *ſuffer*. And to make him *beleeue* it the more *firmely*; he produceth the *Figure* of the Brazen Serpent. For *Nicodemus* could *not* but imagine that ſome great Myſterie was fore-ſhadowed by *that fact* of *Moſes*.

For none ſo ſimple, but could vnderſtand, that a Brazen Serpent hanging on a pole, had not *in it ſelfe* any *power* at all to cure the *poyſonfull* bitings of *liuing* Serpents: and that God, who could, *by a thouſand other meanes*, haue cured them, did vpon *Speciall* and ſingular conſideration command *that*: becauſe he, *in it*, would ſhaddow forth ſome *deepe Myſterie* that was to come. To the end therefore that our *Sauiour Chriſt* might the better perſwade his doctrine, by the lifting vp of this Serpent, he *ſheweth* Nicodemus *before-hand* of his *Paßion*; That when *it* ſhould happen, he might not *be ſcandalized*. And (howſoeuer it *chiefly* aime at his Paſſion;) yet, to *ſpeake the truth*, there is not, in *all* the Old Teſtament, any *one*

Type

Type or *Figure*, that doth *more liuely* re-preſent *all the parts* of the Myſterie *of Chriſt his comming in the fleſh*, then *this* of the Serpent.

For *firſt* of all, it ſhewes vs his *Incarnation*. For *that* Serpent of Braſſe was but a ſerpent *in ſhew and ſhape only*; it was not a ſerpent *in deed*: it had no *poiſon* or *venome* in it as *other Serpents had*: So our *Sauiour Chriſt*, albeit *to many* he appeared to be *a ſinfull Man*, and was reckoned among *the wicked*, Eſay 53. 12. yet the truth is, *Hee did no ſinne, neither was any guile found in his mouth*, 1.Pet.2.22. Euer ſince our *firſt Parents* did ſuck poiſon from the *Old Serpent* the Diuell; euery one that *iſſued from their loynes*, haue retained much of the *Serpentine nature*, that is, of the *venome* and *poiſon* of ſinne Hence *Dauid* ſpeaking of vnregenerate men; ſaith, *The poiſon of Aſpes is vnder their lips*. And *Iohn* the *Baptiſt* ſpeaking to the *principall* of the Iewes, *Math*.3.7. termeth them, *a Generation of Vipers*. (And *Vipers*, you know, are *Serpents*.) But *Chriſt* had

had *no poiſon* in him *at all*: For though he aſſumed the *true fleſh* and *nature* of man; yet, together with the nature, he did *not* take the *ſinne of man*. He was *true man*, but *not truly ſinfull Man*. God *ſent his Sonne* (ſaith *Paul*, Rom. 8. 3.) in the *ſimilitude* of *ſinfull fleſh*. *Similitudo non ad carnis veritatem, ſed ad peccati imaginem referenda eſt*, ſaith *Caßianus collat.* 22.*cap.* 11. Where the word *ſimilitude* hath relation *not* to *Fleſh*, (for *that* was *true*,) but to this word *ſinfull*: for though *to ſome* he appeared a ſinner *in ſhew*; yet, he neuer *committed any ſinne*[g].

And heerein the *wiſedome* of the *New* Serpent went beyond the *craft* and *ſubtiltie* of the *old* Serpent, the Diuell, as [h] *Leo* tels vs. For the Diuell, becauſe Chriſt was a Man *in deed* and truth (albeit he were a very *Holy-man*,) thought that he was *alſo* guilty of *Originall ſin* deriued from *Adam*: becauſe *all elſe* (euen the *beſt*) *are ſo* by *naturall* generation: and alſo, though ſometimes he had ſeene the *effects* of his *Deitie* and Godhead, and had confeſſed him

[g] *In* veritate *quidem* Corporis, *ſed ſine* veritate peccati, *ſuſcepit Dominus* ſpeciem *peccatoris. Ambroſ. de Spiritu Sanct. li.* 3.*ca.* 9. *Non alienus ab Hominum* genere, *ſed alienus à* crimine. *Leo. Hom.* 11. *de Paſſ. Dom.*

[h] *Leo de Paſſ. Dom. ſer.* 11. Chriſtus *vt humanum genus vinculis mortiferæ prævaricationis abſolueret, Et ſævienti diabolo* Potentiam ſuæ Majeſtatis *occultauit, Et* infirmitatem noſtræ humilitatis *objecit.*

him to be *God indeed*, *Marke* 1.24. Yet, *at other times*, his vnderſtanding was ſo *dazeled*, that he did not *ſtedfaſtly* beleeue, that *in him all the fulneſſe of the Godhead dwelt bodily*, Coloſ.2.9.[i] for had *he* known certainly, that Chriſt had beene not only *very Man*, without ſinne; but alſo *very God* in humane fleſh; no doubt, but *he* would haue beene *as wiſe* as the *Princes* of this World. And Saint *Paul* ſaith, 1.*Cor*.2.6. That, *If the Princes of this World had knowne it, they would neuer haue crucified the Lord of Glory.*

Wherefore, the Diuell not beleeuing *firmely* that *Chriſt* was *very God*, and taking him to be *but* a *man*, as others were, *ſubiect to ſinne*, at leaſt, to *Originall* guilt; *he* makes at him, and vſeth *all meanes* to put him to death. And Chriſt comming to *redeeme* the World, did imitate the *Fiſhers*[k], who when they *angle* for *Fiſh*, do

i *Si.n. crudelis & ſuperbus inimicus conſilium miſericordiæ Dei noſſe potuiſſet, Iudæorum animos* manſuetudine *potius* tẽperare, *quàm* iniuſtis Odijs *ſtuduiſſet accendere; ne ominum Captiuorum amitteret ſeruitutem, dum nihil-ſibi-debentis perſequitur libertatem.* Fefellit *igitur eum* Malignitas *ſua &c. Id. Ibid.*

k *Damaſcenus lib* 3. *de Orthod. Fide. cap.*27.

Gregor. Nyſſen. orat. Cat cap. 23. Naturæ noſtræ *integumento celata fuit* Diuinitas; *vt,* inſtar piſcium, *cum eſcâ* carnis *ſimul attraheretur* hamus *Diuinitatis* : *& ſic,* vitâ *ad mortem introductâ*, *&* Luce *apparente in tenebris,* Luce & vitâ *deleretur* id *quod eis* contrarium *intelligitur*.

not caſt the *hooke* into the water, *bare, naked* and *vncouered* (For then they know the Fiſh will not *bite.*) Therefore they *hide* the hooke *within* a *worme* or ſome other *baite*, and ſo the Fiſh *biting* at the *worme*, is *caught* with the *Hooke*. So Chriſt, ſpeaking of himſelfe, *Pſal.*22.6. ſaith, *Ego vermis & non homo : I am a worme and no man.* He comming to performe the *great Worke* of our Redemption, did *couer* and hide his *Godhead* within the *Worme* of his humane nature : The *great Water-Serpent* Leuiathan, *Iob.*40.20. (*the Diuell*) thinking to *ſwallow* the worme of his *Humanitie*, *Captus eſt Hamo Diuinitatis*; was caught vpon the *hooke* of his *Diuinitie*. *This* hook *ſtuck* in his iawes, and *bruiſed* the *Serpents head*: by thinking to *deſtroy* Chriſt, he deſtroyed *his owne kingdome*, and *loſt* his owne power.

In the ſecond place, by *this* Serpent was figured the *maner* of *Chriſt his Incarnation and Conception.* For *this* Serpent which *Moſes* lift vp in the Wilderneſſe, was *not* made of *Wood* or *Stone*, or *Iron*, (which

may

may be laboured and wrought into a *forme* with the *Hammer*, Fyle or *Cheſil*) but it was made of Braſſe, which *commonly* muſt be molten in the fire, before it can be caſt into *any Forme*: and the *Fire purgeth and cleanſeth* it from all droſſe. Secondly, if you goe about to *carue* an *Image* of a man, in wood, or ſtone, or Iron, firſt you faſhion the *Head, then* the *Face, then* the *Neck*; one part after another *ſucceßiuely*. But if you would *caſt* the ſame *in Braße*; you neede no more but ſee that the *Mould* be *fitly* prepared; and *then* doe but *powre* the molten Braſſe into the *Mould*, and in a moment you haue *a perfect Image*.

So the *Body* of our Sauiour CHRIST was not begotten by the *Ordinary* way of procreation, by *mixture* of Man and Woman: (for ſo many as are *ſo conceiued*, are conceiued in *Originall ſinne*;) but *He* was conceiued by the *Holy Ghoſt*; οὐ σπερματικῶς, ἀλλὰ δημιουργικῶς, ſaith the Greeke Father: Not by any *carnall* effuſion of *Seminal* humor, but by way of *manufacture* or *handyworke*:

by the *Power* and operation of the Holy Ghoſt. *Non de Subſtantiâ Spiritus Sancti, ſed Potentiâ, nec generatione, ſed juſsione,* ſaith *Auguſtine, Serm. 6. de Tempore.* Hee was conceiued and made, *not of the ſubſtance* of the Holy Ghoſt: (for ſo the Holy Ghoſt *being God*, ſhould haue begotten *him*, not man, but *God*;) for the Holy Ghoſt *is God*; and *generans generat ſibi ſimile.* Beſides, if the Holy Ghoſt ſhould haue begotten Chriſt out of his own *ſubſtance*, hee ſhould haue begotten a *meere Spirit*, and not a man: for that which is borne *of the Spirit*, is Spirit, *Iohn* 3.6. But he was made, ſaith *Auguſtine*; *Non de ſubſtantiâ Spiritus Sancti, ſed de Potentiâ*; Not of the ſubſtance of the Holy Ghoſt, but of his Power, by his handy-worke: *Nec Generatione, ſed Iuſſione & Benedictione*; Not by way of Generation; but by his *energeticall Command* and Benediction. And the Holy Ghoſt *ſanctified* and *prepared the ſeed* of the Bleſſed Virgin, that it might be made an *habitation fit* for the *Soule* and *Deitie* of the Sonne of God.

Now the Holy Ghoſt in *Scripture* (you know) is often compared to *fire* : for as Fire purgeth *But* the *droſſe* from *metals* ; ſo the Holy Ghoſt doth cleanſe, purge, and ſanctifie *that Matter in the Body of the Virgin,* whereof the *Body* of Chriſt was to be framed ; viz. the *pure bloud* or *ſeed* of the Virgin : For *that ſeede*, euen of the *that* bleſſed Virgin her ſelfe, *before it was ſanctified* by the Holy Spirit, was *tainted* and *infected* with ſinne : But (being once purged and ſanctified by the Holy Ghoſt) *afterwards* it neuer *had,* nor *euer ſhall haue* any ſtaine or taint ; but being filled with ſanctitie *beyond all meaſure*, it became a moſt holy Inſtrument of his Soule and Godhead. *Let none miſtake my words* : I doe not ſay, that the bleſſed Virgin *her ſelfe* was by the Holy Ghoſt purged from all ſinne : but that, *That part of her Virgin-Blood, whereof the Body of Chriſt was compoſed,* was ſo ſanctified and cleanſed, that *in it* there was no ſpot nor ſtaine of Originall Corruption.

Secondly, In *ordinary Generation,* firſt

the *Liuer*, the *Heart*, and the *Braine* are faſhioned, *then other* of the parts one after another: for the *Seminall* humour firſt becomes an *Embryo*, then *a body inorganicall*, without forme or limmes; *one* by degrees ſucceſſiuely after another is framed and perfected: (For, as the Schoole of Phiſicians ſaith, it is at leaſt 40. daies before the body of *a Child* in the wombe be fully formed;) But the *Body of our Sauiour* CHRIST in the wombe of the Virgin, by the *obumbration* and operation of the Holy Ghoſt, was *inſtantly*, in a *moment*, made abſolute and *perfect in all parts* and *members*: (As the *Braſſe* molten in the fire, is no ſooner powred into the *Mould*, but *inſtantly* it is a *perfect figure* and ſhape of a *man*, or *Serpent*, or *Beaſt*, as the Mould is made for.)

Beſides, the *reaſonable ſoule* of Chriſt did not *ſtay till the* 40. *day* (as in other it doth) before it was created and *infuſed* into His body; But at the ſame moment, in and with the Body, it was *created* and *vnited* to his Body, by the Holy Ghoſt.

So

So that the Body of Chriſt, at the very *firſt inſtant of Conception*, was (*quoad perfectionem partium, non graduum*;) perfect and complete in all parts, and indued at that inſtant *with a reaſonable ſoule*: Otherwiſe *Hee* had not from his firſt conception beene perfect God and *perfect Man*; for *perfect Man* ſubſiſteth of a reaſonable ſoule and humane fleſh:) And [1]then had he not been perfect Chriſt: for Chriſt is perfect God, and perfect Man, ſubſiſting of a Reaſonable and Humane fleſh. Wherefore the Schoole ſaith truly, *Chriſtus totam humanam naturam vniendo Perſonæ adſumpſit, & aſſumendo vniuit*; Chriſt by vniting the *whole intire* Humane nature to his Perſon, aſſumed it; and by aſſuming it, he vnited it to his Perſon whole and intire.

[1] *Athanaſius Creede.*

This is *no new Doctrine*: for the *Fathers* of the *Primitiue Church* haue conſtantly taught it. I reckon Saint *Bernard* among *none of thoſe Ancients*, yet he hath it *Hom.* 2. vpon *Miſſus eſt*. But old Saint *Hierome*, he hath the ſame vpon thoſe words in the Prophet

Prophet, *Ier.cap.3. Fœmina circundabit virum*; a Woman ſhall *compaſſe a Man*: Speaking of the *Virgin* incloſing *Chriſt* in her wombe. And before *Hierome*, *Athanaſius* in his Booke of the *Incarnation* of the *Word*, *Carnis vnio cum verbi Diuinitate ex vtero originem traxit*; The vnion *of the fleſh* with the *Diuinity* of the Word tooke its *originall from the wombe*. And after *both theſe*, Saint *Auguſtine* in his 18. *Chapter de fide ad Petrum*: *Firmiſsimè crede, & nullatenus dubites, non Carnem Chriſti ſine diuinitate, conceptam in Virginis vtero, priuſque ſuſciperetur à Verbo; ſed ipſum Verbum Deum ſuæ carnis acceptione conceptum, ipſamque Carnem, Verbi incarnatione, conceptam.* Doe *thou aſſuredly beleeue*, and make no ſcruple of it at all, that *the Fleſh* (or Humanitie) *of Chriſt* was not *conceiued in the Virgins womb*, before it was *aſſumed* by the *Word*: but that the very *Word, God himſelf*, was conceiued in the *taking* of his *fleſh*: and that *his fleſh* was conceiued in *the Incarnation of the Word*. [m] After *all theſe*, comes *Damaſcen* in his third Booke *de Orthodoxâ*

[m] *Aug. Ep.3. ad Voluſianũ. Cũ enim* verbum *Dei permixtum eſt Anima habenti Corpus*, Simul & animam ſuſcepit, & corpus. *Idem, li.13. de Trinitate cap.17.*

thodoxâ fide cap. 2. and [m] ſaith ὥστε ἅμα σάρξ, ἅμα Θεοῦ λόγου σάρξ, ἅμα σάρξ λογικὴ ἔμψυχός τε καὶ νοερά. at the ſame inſtant, that the *Humanity* of Chriſt *was fleſh*; it was alſo the *fleſh of God the Word*; it was at the ſame moment, *liuing fleſh*, indued with *a reaſonable Soule*, and *vnderſtanding*. The *Ancients* taught thus, therefore 'tis *no nouell Doctrine*. And it is *no vnſound Doctrine*. For, beſides that it is conſonant *to good reaſon* and *diuinitie*, wee haue not only all the *followers* of D. *Luther* that embrace it, but *others* alſo, as *Peter Martyr* in his expoſition *vpon the Creede*, (on thoſe words, *Conceiued by the Holy Ghoſt*, borne of the Virgin *Mary*.) His words are theſe: *Spiritus Sanctus in eam* (ſc. Virginem) *deſcendit, & principali ſua vi, ex illius jam gratiâ purificato ſanguine, ſingularem perfectum Hominem creauit, qui miraculoſè fuit ab æterno Sermone aſſumptus.* The *Holy Ghoſt* came downe vpon the *Virgin*; and by his *Operatiue power* (*hauing now purified her blood by his* Grace) created *an extraordinary ſingular and perfect Man*, which was *miraculouſly*

 aſſumed

[m] διὸ οὐκ ἄνθρωπον ἀποθεωθέντα λέγομεν, ἀλλὰ Θεὸν ἐνανθρωπήσαντα. *Damaſcen. ibid.*
ἅμα ἡ σύλληψις, καὶ ἡ ὕπαρξις τεθαυματούργηται, ἡ μὲν σύλληψις τοῦ λόγου, ἡ δὲ τῆς σαρκὸς ἐν τῷ λόγῳ ὕπαρξις. *Id. lib.* 3. *cap.* 22.

aſſumed *by the eternall Word.* The very ſelfe-ſame is deliuered by *Amandus Polanus in Syntag. Theologico, libro ſexto, cap.* 14. which I forbeare, *for breuities ſake*, to repeate vnto you; neither may we maruaile, ſeeing that the *firſt Adam* in a moment, of the ſlime of the Earth was made (by Gods power,) a man *perfect and complete in all parts and faculties*; if that our *Sauiour Chriſt* (the *ſecond* and more excellent *Adam*) was at the *firſt moment* of his *conception* made by the *handyworke* of God the Holy Ghoſt, a *perfect* & abſolute man; and not only *perfect* Man, but *perfect Chriſt*, that is, *King*, [n] *Prieſt* and *Prophet*, as the Fathers doe truely teach vs.

[n] *Cyril. lib. de. Fide ad Theodoſium, in fine. Aug. lib.* 15. *de Trin. ca.* 26. *Nazianzen. Oratione* 4. *de Theologia. Hieronym. in Pſ.* 132. *Origen. Hom.* 1. *in Cant. Fulgentius de Incarn cap.* 10. *Anſelm. in Cap.* 1. *ad Hebr & alij complures.*

But againſt this which hath been deliuered; ſome perhaps may pick a quarrell, and ſay, that Chriſt was not without *all manner of ſin*: for al that were in *Adams loyns* and are deſcended from *Adam*, did *ſin* in *Adam*: for it is written, *Rom.* 15. 12. *By one man ſinne entred into the World, and by Sinne,* Death; *and ſo* death *went ouer* all men, *for ſo much, as* all men *haue* ſinned. If *all men*

haue

haue ſinned; then *Chriſt*; for Chriſt is *man*: and, *according to the fleſh*, was *in the loynes of Adam*, as all others were, and therefore S. *Luke* fetcheth his *pedegree* frō *Adam*, *Luke* 3. *laſt*. Therfore it ſhould ſeem that Chriſt was not quite *free* & clean from *all* ſinne.

To which I anſwer *firſt*, by denying that *all* and *euery one* that were in *Adam*, did ſin in *Adam*, or were *guilty* of *Adams ſin*. The guilt of *Adams* ſin, laid hold on *ſuch only* as were in him, both according to the *ſubſtance* of their fleſh: and alſo, *Secundum rationem Seminalem*; according to the *carnall way of Propagation*, by which man is begotten of Man. Of *all ſuch* the Apoſtle ſpeaketh, when he ſaith, *By one man ſinne entred into the World, and went ouer all men*: namely, ouer *all* that were *begotten* and born *of Man and Woman*: But *Chriſt* was *in Adam* according to the *ſubſtance of his fleſh only*; but *not* according to the *ordinary way of Generation*: for he was conceiued *by the Holy Ghoſt*, and born of a *pure Virgin*, who neuer *knew* man *carnally*; therefore *he* ſinned *not* in *Adam*.

But yet S. *Paul* ſaith, *Rom.* 6. *laſt*; Death is the *ſtipend* of ſin: but Chriſt ſuffred *death*. Therefore, it ſeemes that he was *guilty* of *ſinne*: otherwiſe *death* durſt not haue *arreſted* him.

I anſwer: Death did not arreſt him by any *lawfull warrant* or authoritie of her owne, becauſe *He* had no ſin: He might haue brought an action of *falſe impriſonment againſt her*: but *he voluntarily* and of his owne accord went to *Death*, and *ſuffered* it to *attach* him, that he might ſet *vs free* from *ſinne and death*. So ſaith *Eſay* 53. *Oblatus eſt, quia*° *voluit*: he was *offered vp, becauſe he would*: for had *Hee* not beene *willing*, none could compell or conſtrain him to it. Wherfore Chriſt himſelf ſaith, *Ioh.* 10. 17. *I lay down my life, that I may take it againe: No man taketh it from me, but I lay it downe of my ſelfe. I haue power to lay it downe, and I haue power to take it vp againe.* And therefore, when he hangeth vpon the Croſſe, he ſtaies not *Deaths leaſure* (till death come to take away his life,) but *willingly* and *couragiouſly* he

° *Chriſtus, de Adæ propagine,* vnus *extitit; in quo Diabolus quod* Suum *diceret, non haberet. Qui dum in Eum ſæuit, Quē ſub peccati lege non tenuit; Ius impiæ dominationis amiſit. Leo. de paſſ. Hom.* 12. *D. Athanaſius lib.* 4. *ad Antioch. Antequam Caput inclinaſſet, mors* propiùs *accedere verebatur.*

he *meets him* in the way, and like a *Champion that* [p] ſcornes to bee ouercome, (nay, knowes he *cannot* be) yeeldeth in the midſt of his ſtrength, that He might *by dying* vanquiſh Death. Therefore Saint *Iohn* 20.30. ſaith, that he *bowed* his Head, and *gaue vp* the Ghoſt: not bowing (as *commonly* men doe) becauſe he had *giuen it vp* before: but becauſe he *would* doe it. *Nature*, in him, was ſtrong enough, hee *might* haue liued; but he *gaue vp* the ghoſt, and *would die*, to ſhew himſelfe *Lord of Life* and *Death*.

[p] *Quantum voluit, vixit. quãdo voluit, tradidit ſpiritum. Chryſoſt. hom.* 104 *Vide Auguſt. Tract.* 120. *in Ioann. D. Hall. Ser. de Paſſ.* ἐπαναγκάζοντος οὐδενὸς τέθεικεν ἀφ᾽ ἑαυτοῦ τὴν ἰδίαν ψυχὴν ὑπὲρ ἡμῶν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

Thirdly, In the *lifting* vp of *this* Serpent, is ſhadowed the *Paßion of Chriſt*. *Moſes* did faſten the *Serpent* to a long Pole, and ſo *hanged* it vp *on high*, that *all* the whole *Hoſt* of *Iſrael* might looke vp to *it*; and *looking*, be *healed* of the Serpents biting. So *Chriſt*, at his Paſſion, was *lift vp* on the Croſſe, that [q] *all* might looke at him with the eye of Faith; and by vertue of *his death*, might eſcape Death (the wages of ſinne) and receiue health and Saluation. *Heere* is the difference: The *Bra-*

[q] *Leo, Hom.* 11. *de paſſione.*

zen Serpent gaue them but health and life of *Body* only, and that, *for a time:* but *Chriſt* giueth *eternall Health, eternall Life*, to *Body and Soule both. This Serpent* was but the *meanes* and inſtrument of *that life*, which God, *by it*, gaue to ſuch as were *Serpent-bitten*: but *Chriſt* is the *Author*, the *cauſe*, the very *Originall of eternall Life*. And, as it was not poſſible for the *Iſraelites* (being *once ſtung*) *euer* to be *cured*; except they did *looke vp* to the Brazen Serpent: So, is it not *poßible* for any man, ſince the *ſtinging of Adam by the Old Serpent* in the beginning of the World, to be *ſaued*, but by IESVS CHRIST *and him crucified.*

Fourthly, this Brazē *Serpent* was *but one*, and ſet vp by *Moſes*, that *Many Thouſands* of the people that were ſtung by thouſand other Serpents, might recouer health: and all ſuch as were either *before* or *behind* it, on the *right* hand, or on the *left* (if they did but *turne* towards it and *behold* it) were healed. So *Chriſt* is but *one* Sauiour, *one* Mediatour; yet *His death* is

ſufficient

ſufficient to take away the *venome* and *ſmart of all our ſinnes*; and not *ours* only, but of the *whole World*; nay, of a *Million* of Worlds. If they would but *fixe* their *Eye* vpon him, and beleeue in him: for Chriſt is the *end of the Law to Righteouſneſſe, to euery one that beleeueth*, Rom. 10.4. a Sauiour *he was* to ſuch as beleeued that *He would be ſacrificed* for them, (*long before* he was borne of the Virgin) as, *to Adam*, to *Noah*, to *Abraham* and *Dauid*. *For Abraham reioyced to ſee my Day* (ſaith Chriſt) *and he ſaw it*, and *was glad*. He ſaw it by the *light* of Faith, 1500. *yeeres* before Chriſt *manifeſted* himſelfe in the *Fleſh*. For (as *Leo* ſaith) *Refudit* ſe, *in ætates* præteritas, myſterium illud, *tam illis, qui præceſſerunt, vtile; quàm nobis, qui ſequimur.*

The Myſtery *of our Redemption* by the death of Chriſt (as the Sunne at one inſtant diſperſeth his beams ouer the whole Horizon, from Eaſt to Weſt) *did ſhoote* it ſelfe to *all Ages* (*paſt, preſent*, and to *come*.) For He was the *Lambe, ſlaine from the*

beginning

beginning of the World, Reu.13.8. as beneficiall to *ſuch* as dyed *before* his comming (if they *looked towards* him) as to *vs* that liue after him: for as it is in *Mat.* 21.9. *All that went before him, and they that followed after, cryed Hoſanna to the Sonne of Dauid*: That is, they expected Saluation *from Ieſus Chriſt*, and *by him only*. Neither from *any Man*; were *that man, Moſes*: nor from the workes of the *Law*; but *only* from the Blood of the MESSIAS. As theſe Iſraelites, when they were bitten by the Serpents, although they *roared* and *cryed* to *one another*; yet, *not any* was able to heale or helpe, either *himſelfe* or any *other*; No, not *Moſes*: but *God* only, *by* the Brazen *Serpent*.

Fifthly, I beſeech you conſider the *meanes*, which God made choice of to giue life to the Children of Iſrael. It was a Serpent, as it were, *dead*: for it had *no life* in it; Being but a piece of *ſhining Braſſe*. And ſome *Naturaliſts* affirme, that if [r] one be poyſoned with the ſting or venome of a Serpent, the *very looking on* *ſhining*

[r] *Heminggius.*

ſhining Braſſe, is preſent death to him. In *which*, the *power* of the miracle doth more plainely diſcouer it ſelfe: Becauſe God made that, which, *of it ſelfe*, is the cauſe of Death, to become to ſuch, as *vſed it according to his Ordinance*, a cauſe of Life and Health: Working one *Contrary* out of another: giuing Life by Death. So it is in *Chriſt*: For by *his death*, all true beleeuers are tranſlated from Death to Life. Which is ſo *ſtrange* a wonder, that it *cannot ſinke* into many mens heads how it ſhould *euer* bee brought to paſſe: that *Chriſt his death* ſhould procure and conuay *euerlaſting Life to vs.*

When *Chriſt* tels the Iewes, *Iohn* 12. 32. that *Hee muſt be lifted vp*, (that is, hanged on the Croſſe, and ſo dye) *and giue his Life for the life of the World*: *They* could not be perſwaded, that if *he* were the *right Chriſt*, the Sauiour of the World, that *hee* ſhould *die at all*, but liue for euer. Therefore, *verſe* 34. The People anſwered him; *We haue heard in our Law*,

that Chriſt bideth for euer : then how doſt thou ſay, that he muſt be lifted vp, that is, *hanged on the Tree*, and ſuffer death vpon the Croſſe ? And therefore, 1.*Cor*.1.23. *Chriſt crucified*, (that is, hope of euerlaſting life, by ſuch a one as like a notorious malefactor, ſuffered death vpon the Gallowes) is ſaid, to *the Iewes to be a ſtumbling block* ; and to *the Gentiles, fooliſhneſſe. So* it pleaſeth *carnall* men to deeme of the *Myſteries* of our *Saluatiō*: becauſe they *are aboue* their ſhallow *Reaſon*, they account them *meere fooliſhneſſe*. But the Wiſedome of God *in this* (to ſuch as are enlightened with ſuper-naturall light) appeareth to be the greateſt : and *the* very *fooliſhneſſe of God, is wiſer then the* (greateſt) wiſedome of *Men* ; and *the weakeneſſe of God, is ſtronger then Men*, 1.Cor.1.25.

But to make both his *Wiſedome* and *power* knowne vnto Men ; it hath pleaſed God *many* times to bring one *contrary* out of another. As at the firſt, he made Heauen, and Earth, and *all things* elſe ; of *what ?* of *Nothing* : only by the power of his

his Word. And *what* more contrary to *all* things (which haue *a Being*) then *nothing*, which hath *no Being* at all? *Whence* was the *order*, the *Beautie*, the *wel-compoſed* frame of the Vniuerſall World faſhioned? *was* it not out of an *empty*, rude, vnſhapen, and *indigeſted* lump or Chaos? Did not Hee bring *light* out of Darkneſſe? and what *more contrary* to Light then *Darkeneſſe?*

So Chriſt, by the *very ſhame* of the Croſſe, purchaſed to vs *eternall Glory*; and by his *Death* giueth vs *redemption from* eternall *death*, and euerlaſting Life to all true members of his myſticall Body. And *this* muſt *needes* be ſo: For, conſidering that Chriſt is *perfect God*, who made all the World, and that with a *word* of his mouth (being *able*, if he pleaſed, with one word to make a *thouſand Worlds*, as great as this.) Conſidering, I ſay, that *He*, Chriſt IESVS, the *moſt high God*, did take vpon him, (as *to morrow*, the day of his Circumciſion) to be [f] *our Suretie*, to pay to his Father *our Debt* of death Temporall and

[f] *Gal.* 5.3.

 Eternall:

Eternall: *He* being more worth, then *all the Spirits* of Men and Angels, in a thouſand Worlds:(becauſe he is the Maker of them *all.*) *His death* muſt needs be *more ſatisfactorie* to Gods iuſtice and wrath, then if *all the Men and Angels* in Heauen and Earth, ſhould, for mans ſins, haue ſuffred *all the endleſſe* and *Numberleſſe* torments of Hell, for *euer and euer*; and if the *Surety* ſuffer death, and *pay the debt*, is it not reaſon, that the *principall* go quit and free, and haue his life ſpared? Wherfore in *Ioh.* 18.7. when the Officers came to apprehend Chriſt, he asketh: *Whom ſeeke yee?* and they ſaid, *Ieſus of Nazareth. Then ſaid he; I am He. Therefore if yee ſeeke Mee, let These goe their way*: that is, If I that am but *their Suretie*, muſt pay the debt, then reaſon it is, that the *principals* ſhould bee diſcharged of it.

Sixthly, Marke. This Serpent which *Moſes* hung vp on the Pole, *did not benefit* or doe good to *any*, but *only* to thoſe which did *looke vp* to it. Such as *refuſed* to looke vpon it, *dyed and periſhed* in the Wilderneſſe.

Wilderneſſe. So it is heere; the Death and Paſſion of Chriſt is *beneficiall to none*, but ſuch as *looke vpon it* ſtedfaſtly with the eye of Faith, and *by* that Faith apply it to their owne Soules. Such *as regard it not*, nor care to conſider it, but let it paſſe as a matter of no moment, *it healeth not*, but they periſh in their ſins.

For as in this Figure 3.*things* do concur. 1.*God.* 2.the *Serpent.* 3.the *looking* on the Serpent. *God* it is that giueth thē *health* & *life*; the *Serpent* is the *inſtrument* or means *by which* he cōferreth it vnto thē,& *he that did behold the Serpent*, receiued this *health*. So alſo 3.*things meet* together in the work of our Iuſtification. Firſt,*Chriſt*,he,by imputing *his Righteouſneſſe* to vs, doth make *vs Righteous*,before his Father. Secondly, the *means* wherby he deriueth this righteouſneſſe to vs, are *his holy Word and Sacraments.* Thirdly,the *Inſtrument* wherewith we don this robe of Righteouſneſſe vpon our ſoules,is a *liuely faith* in Chriſt,it is as it were the *hand*,by which we *buckle & gird* Chriſt his merits to our ſelues,*Gal.*3.27.

Seuenthly, albeit the People of *Iſrael*, whilſt they trauelled thorow the Wlider-neſſe towards the Promiſed Land did encounter many more calamities, and inconueniences; yet, wee reade not, that they had any *other externall Signe* giuen them againſt *thoſe inconueniences*, ſaue only this Serpent againſt the mortall ſting of the fiery Serpents. So *we men*, although we are obnoxious to a thouſand Miſeries, *bodily*, and *ghoſtly*, (as to Hunger and thirſt, Heat and cold, weakneſſe and ſickneſſe, ſhame and infamie, ſorrow and feare, &c.) yet we haue *no ſigne* giuen vs *againſt theſe*: becauſe *none* of theſe (if we be cleare from ſinne) *can doe vs any hurt*, (no more then they hurt our LORD IESVS CHRIST.) But *againſt the Biting of* the Serpent, (that is) againſt Sinne, God gaue vs *a ſigne* to looke vpon, viz. *His Sonne hanging on the Croſſe.* Concerning whom, *old Simeon* fore-told his Mother, *Behold, This Childe is appointed for a Signe*, Luk. 2. 34.

And *fitly* is *Sinne* reſembled to the *biting*

ting of a Serpent. For the *Diuell* is called a Serpent, *Gen.* 3.1. and from this Serpent, this *poiſon* of ſinne was *firſt* caſt into our *nature*. Secondly, if a Serpent ſting you in *the heele*, the *venome* of the ſting will poiſon *your foote*, your *legge*, *thigh*, *entrailes*, *Heart*, *Liuer*, *Braine*, and *all*, till the *whole Body* be infected; of ſuch a *poiſonfull contagious* nature is *ſinne*. *It infecteth* both *Body* and *Soule*; and that, not in *one* or *two* parts, as *other* diſeaſes doe; but in *euery part*; in *Reaſon*, *Will*, *Memorie*, *affections* and all: and that *not in one* man alone; but *in all mankinde*, in euery Man and Woman deſcended from *Adam* by common courſe of nature. Thirdly, the *Biting* of *theſe Serpents* was *incurable*; no remedie *in Nature* could be found to cure it: Therfore *God* gaue the *Brazen Serpent*, *not* for a *naturall*, but for a *Morall* means againſt it. *Such* is Sinne: *All* the *Balme in Gilead*, and all the *Phiſicians* in the World, no, not *Æſculapius-ſelfe* with his *Serpent*; Nay, *all* the *Angels* and *Saints* in Heauen & Earth, are *not able* to cure the infection *of one ſin*.

Nothing

Nothing is able to take away the *poiſon* and ſting of *that*, but only the *Death* and *Bloud of the Sonne of God*, powred out for our health & Saluation vpon the Croſſe.

Laſtly, Let vs aske the queſtion: For whoſe ſake was this *harmeleſſe Brazen Serpent* made, and *afterwards* hung vp on the Pole? was it *for it ſelfe*? *No*; in no wiſe. *It* could reape *no profit* either by being *made*, or *hung* vp in the Ayre, expoſed to *all weathers* and ſtorms. All the benefit redounded *to them* that were *ſtung*, and could not otherwiſe be cured, but by looking vp to it.

Let *inquiry* be made: For *whoſe ſake* was the glorious eternall SONNE *of* GOD contented to be *made* Man? was it any *honour* or *benefit* to Himſelfe? Surely, *No*. *Exinaniuit ſeipſum*, Hee *emptied Himſelfe*, ſaith the Apoſtle, *Phil*.2.8. It was a farre greater *abaſement* for the *Sonne of God* to be *made* the ſonne of *Man*; then for the greateſt *Prince* or *Monarch* to be made a *crawling Worme*; nay, a *graine* of duſt. He was made man then, not *for any good* or

profit

profit that *Hee* could reape thereby, but to benefit and *honour vs.* So ſaith *Eſay* 9.5. *Vnto vs a Child is borne,* and *vnto vs a* [t] *Sonne is giuen* : all the benefit of his conception and natiuity *is Ours,* not *his*: borne and made, he was for vs. And *for whoſe ſake* was he lift vp? was he crucified and ſlaine? was it any profit or *honour* to *Chriſt*, thinke you, to be put to *ſuch* a painfull, ſhamefull, and diſhonourable *death?* *No certainly.* *Daniel* ſaith 9.26. *The Meſſias ſhall be ſlaine ;* but *not for Himſelfe:* If not for himſelfe; then for ſome others. So S. *Peter*, 1. *Ep.* 2.21. *Chriſt ſuffred for vs.* So that the *benefit* of his Paſſion too, is (not *His*, but) *Ours.* *His* was the *paine* and *ſhame* ; *Ours* the *profit* and *honour*. If *He had not* beene lifted vp, and put to death *for vs* ; *Euery Mothers child* liuing and dead, had ſuffred *euerlaſting death* in torments of Hell, with the Diuell and his angels. *Our Sinnes*, the Sinnes of the World, the *Stinging of the Old Serpent,* could not be taken away by *Man*, or *Angell*, but *only* by the *Bloud* of the *Lambe* of

[t] *Symbol. Nicen. propter nos homines & propter noſtram Salutem, &c.* Athan. *de beat. Fil. Dei.* Chryſoſt. *Hom. 7. in Iohan.* Cypr. *de van. Idol.* Proſper *in Epigram.* -- *Terræ, rerumque Creator, Me propter, Sacra Virgine, natus Homo eſt.*

H God,

God, which taketh away the ſinne of the World. *Our Sinnes* they were that put *to death* the Lord of *Life.*

The *Price* of them could not be *bought out* with *gold or ſiluer*, or al the Treaſure in the World: *they coſt* no leſſe then the moſt precious *Hearts-blood of Gods owne Sonne.*

Your Soules then are *bought* at the *higheſt rate*: *Why* doe you *prize* them *ſo cheape*, ſo baſely? Doſt thou beleeue *in thy Heart*, that the *Saluation* of thy Soule coſt the *deare-deare* price of *Gods owne* heart bloud? and *dareſt* thou goe and *ſtake and pawne* it to the Deuill, *to Hell*, for a *kiſſe* of a Strumpet? for a *drunken Carouſe*? for a little *painted Vanitie?* for an *handfull* of glittering *droſſe?* for a little *vnprofitable Profit*, and deceyueable gaine? *See then*, if with *Iudas* thou doe *not ſell* thy *Soule* and the *Redeemer of thy Soule* for 30. *pieces* : for thirty? nay, for *twenty*, for *ten* ; many, for *one*; a matter of *halfe a Crowne*, or *leſſe* : Nay, *many* paſſe away their Soules to Satan for *nothing* at all; for an *oath*; for a *ſtab*, a little *Reuenge.* Oh take heed! For *ſuch* as did

not

not feele the *ſmart* of the Serpents biting, nor had *any griefe* or paine becauſe *of it*; Such neuer *looked* vp to the *Brazen Serpent*, nor receiued *any life* or *health* from it: only, *ſuch as felt* the ſmart and *ſting*, and *earneſtly* deſired to be cured; *they* looked vp to it, and *were healed*. So it is heere. Such *as go on in their ſin*, and feele *no ſmart* of it; *they* thinke they ſtand not greatly *in neede* of *Chriſt*; and therefore *they heare* of his *death* and *bloud-ſhedding*, as a matter that *little or nothing* concernes them: Such *perſons*, as yet, are *not capable* of any benefit by *Chriſts Blood*. *They only*, that are *wounded in Soule*, and feele the *ſmart of their ſins* in their conſcience; *Thoſe only* looke *vp to their crucified Sauiour*, & ſeek health and Saluation from him: *Theſe only* receiue *comfort by Chriſt*; *thoſe only* are healed of their ſting: *And all that is within them praiſe His holy Name*: To whoſe *Name*, be all Honour and Glory, now and for euer. *Amen*. *Pſalm.103.1.*

FINIS.